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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

MARCH, 1841.

No. 3.

CORRESPONDENCE.

DOMESTIC.

MISSOURI.

FROM THE REV. JAMES D. MEAD, MISSIONARY AT BOONVILLE.
Boonville, Jan. 4, 1841.

I continued the services morning and evening on each alternate Sunday until the middle of November at Boonville and Fayette, when at the call of the Bishop I went down to St. Louis to be present at the primary convention of Missouri, which met on the 16th of November. On my return I again had the pleasure to see the Bishop at Jefferson City, who, in company with the Rev. T. E. Paine, came over from Palmyra to visit that station, now under the care of the Rev. Mr. Hommann. The interview was peculiarly gratifying. On Sunday the 29th, we occupied the Hall of Representatives during the day and evening—ministering to large and attentive congregations, who seemed to be deeply interested and impressed with the solemn services of the Church. Since my return to Boonville, I have found it necessary to suspend my regular visits to Fayette, as the Missouri river at this season is obstructed with ice, making it difficult and at times impossible to pass over. However I went over to Fayette and held service there on the morning of Christmas day. A collection was then made, to the amount of ten dollars, in aid of the missionary funds,—which, together with the contribution at Boonville on Sunday last, makes the sum of seventeen dollars. Our friends at Fayette earnestly desire to have the services of the Church continued among them. They are few in number, but zealous and liberal in their attachment to the Church; and I was assured on my late visit, that they would be able next spring to provide \$100 towards the support of a missionary suited to the wants of the station. In the mean time I have had public service and preached at Boonville twice every Sunday, excepting the first Sunday after

Christmas, when I was disabled by sickness. The congregations though small at this inclement season, are yet very attentive, and indicate by their hearty responses that they truly value and love our primitive and scriptural mode of worship. It is my intention to commence a course of religious instruction for the young next Sunday, by which means I hope to interest both parents and children in their attention to religious duties. I mentioned in my former report that the people were desirous to have a church erected, and that there was generally a good disposition towards that object—and though we have not made such progress in the matter as I had hoped, and I have not as yet taken definite measures for its accomplishment,—I doubt not the vestry will soon resolve to act with promptness, and that the building of the church will be commenced and go on to its completion. “The people have a mind to work,” but they are disposed to “count the cost”—and wish to provide the means as far as possible before they commence building. The choice of an eligible building site is now before the vestry—and that once determined, we can then adopt a plan suitable to our resources and begin the work in earnest.

Families at Fayette, 13; communicants, 7. Families at Boonsville, 16; communicants, 9.

FROM THE REV. WM. HOMMANN, MISSIONARY AT JEFFERSON CITY.

Jefferson City, Jan. 6, 1841.

In reviewing my labors for the past year, I feel that I have much cause for gratitude to our Heavenly Father for the encouraging prospects attending the cause of Christ and his Church in this portion of his vineyard; and especially for the measure of health with which I have been favored; having on no occasion been prevented by sickness from preaching or fulfilling my parochial duties since my residence in Missouri. And although I cannot speak of many turned from darkness to light by my instrumentality; yet in building up the Lord's people in His most holy faith, in gathering the tender lambs of the flock, and pointing them to the way that leadeth to eternal life;—in preparing the dying for death, and showing the living how to live that they may never be afraid to die—I trust that I may not have been entirely useless in the garden of the Lord.

Since my last report, we were favored according to appointment with a visit from our worthy Bishop, on the last Sunday in November; accompanied by the Rev. brethren, Payne of Palmyra, and Mead of Boonville. It was a most interesting time to us all, and I think a new impulse was given on that day to our Zion. There were three services—the Bishop preaching in the morning, and the others respectively in the afternoon and at night. The Bishop likewise preached at the penitentiary in the afternoon. Our services were held in the Hall of Representatives in the new State House, which was freely granted for the occasion; and were attended by perhaps the

largest assembly ever convened for public worship in this place. The Legislature being in session, the services were attended by a large number from remote sections of the State. The Holy Communion was administered. The services, so far as I have been able to learn, afforded very general satisfaction; and I trust good was done in the name of the Lord. On the next day, while the Bishop was still with us, at a meeting held according to appointment, a parish was organized by the name of "Grace Church."

At Fulton our prospects are still very dim, but it is hoped things will yet assume a brighter aspect. Much credit is due to the members of our communion at that place for the very kind liberality they have manifested towards the temporal wants of their minister. I feel very much encouraged in my efforts at the penitentiary. One man under religious impression has expressed a desire for the sacrament of baptism. Although some features in the regulation of the establishment operate as obstacles to the introduction of the responsive parts of the liturgy, yet the munificent donation of a hundred prayer books from the Bishop White Prayer Book Society, has enabled us to place one in every cell; so that the influence of the Church is brought to bear, as far as possible, upon the prisoners.

At Jefferson City, communicants, 5; Sunday school teachers, 7, scholars, 39. At Fulton, communicants, 3.

INDIANA.

FROM THE REV. R. S. ADAMS, MISSIONARY AT MISHAWAKA AND SOUTH BEND.

Mishawaka, Dec. 26, 1840.

After an unpleasant journey of nine days from Louisville, we arrived at this village on the evening of the 12th ult. We were kindly welcomed by the friends of the Church, and by the citizens generally. On Sunday morning the 15th ult. I officiated for the first time in the school-house, when about thirty individuals attended, all of whom are friends of the Church. In the afternoon the house was filled, from 75 to 100 being present. The services of the Church since then have been well attended. The friends of the Church appear to be united, and to love each other like brethren. Our prospects here are good. There are some who were brought up in the Church, and who still appear to "prize her heavenly ways," who have joined themselves to different sects on account of the Church not having been established here before. I trust that ere long they will return to their former love. Had a missionary been sent here two years ago, many who have since then departed from the fold, would now have been found within its hallowed enclosure. May the dew of divine grace descend plentifully on this part of the Lord's vineyard, so that instead of a tender twig of the True Vine, it may become a strong and vigorous branch, and bring forth fruit an hundred fold.

At South Bend I have officiated every alternate Lord's day, in the afternoon, in the court-house, when the house has always and take courage for future and still more active endeavors faith-been well filled. The average attendance is about 100, composed of individuals of all denominations. As in this town, there are many who were educated in the Church, and who still seem to love her, but have united themselves with others, because deprived of her services, I entertain the hope, and shall frequently pray, that such may return to her bosom.

FROM THE REV. CHARLES H. PAGE, MISSIONARY AT JEFFERSONVILLE.
Louisville, Dec. 26, 1840.

We are now, through the liberality of an excellent Bishop, and other Christian friends, prepared to relieve ourselves of the debt which has been owing for the edifice in which we worship. The congregation is still increasing, and it is hoped that the word dispensed will bring the blessing of salvation to many souls.

Baptism, infant, 1; communicants, new, 1, lost, by removal, 6, present number, 25; contributions to Domestic Missions, \$3 50.

FROM THE REV. GEORGE FISKE, MISSIONARY AT RICHMOND.
Richmond, Dec. 28, 1840.

I was enabled, through the goodness of God's mercy, to reach my home on the 6th of November last, after an absence of nearly four months. During that absence I was blessed with good health and a prosperous journey. Being engaged chiefly in soliciting aid towards the erection of our church edifice, our application was very kindly received by almost every one, and not a few gave according to their ability. I think that we shall be able to enclose the church in the spring, and finish a room in the basement for present use. The Lord reward, with the abundance of his grace, his charitable children, whose hearts were so deeply interested in the welfare of this feeble church.

We are few and weak, but we have sufficient reason to hope for final success at this station. Every day brings with it some indication of God's favor towards us. I think that the rising generation will be instructed, and be willing to make their Sunday offerings to Christ. They have already commenced obedience to the apostle in a small way.

Families, 12; present number of communicants, 14; Sunday school teachers, 13; scholars, 108.

FROM THE REV. S. W. MANNEY, MISSIONARY AT LAPORTE.
Laporte, Dec. 29, 1840.

It is one year since I entered upon the duties of my present station, under the auspices of the Board of Missions. I entered upon my duties, I admit, with flattering prospects; but a few weeks only had elapsed before those prospects were darkened, and it was plainly discovered that the Church, in order to succeed, would be compelled to encounter a formidable opposition. But notwithstanding this, we have, by the help of God, pursued

a regular and undeviating course, turning neither to the right nor to the left. Sometimes my spirit trembled within me when considering the probable result of my first efforts in the employ of the Board. But at the end of the year we have much for which to be grateful to our Heavenly Father, and to stimulate us to renewed exertions. The prejudices which once were excited against us are being gradually allayed, our congregations are larger than they were before, and our number of communicants have increased from nine to seventeen. This town, the largest in Northern Indiana, must, ere long, have a beautiful temple, consecrated to the service of Almighty God. The services of Christmas, and Christmas eve, were of deep interest to us, and have left upon the large numbers who attended them, an impression favorable to the Church, that cannot be effaced. We rely for success upon the protecting care of God, and the energy of his sacred truth.

Families, 11; communicants, present number, 17; Sunday school teachers, 7; scholars, 30; contributions to Domestic Missions, \$5 50.

FROM THE REV. A. H. LAMON, MISSIONARY AT EVANSVILLE.

Evansville, Dec. 29, 1840.

The state of things with regard to the Church is still gradually improving. Accessions to the communion have not been frequent nor numerous, but steady. There is an increasing attachment to the Church among my congregation, and I hope an increased interest on the subject of personal religion. There is one thing, however, which seems to impede our progress, and that is, the debt still due on the church edifice. In consequence of the inability of some to pay their subscriptions, and of others to pay for the pews purchased at the sale, we are deeper in debt than we had anticipated. At the solicitation of my vestry, and with the approbation of Bishop Kemper, I am about to set out on a visit to the Atlantic states to solicit aid, and hope that our cause is so good that success will attend the effort. If we can succeed in getting the debt liquidated, we shall then, I hope, get on much more prosperously.

Families, (about) 30; Baptisms, infants, 3; communicants, added by removals, 2, new, 3, removed, 1, present number, 34; Sunday school, teachers, 10, scholars, (about) 70. Contributions to Domestic Missions, \$5. Several of my public services have been conducted at different places in the country, from 5 to 12 miles from Evansville.

FROM THE REV. B. B. KILLIKELLY, MISSIONARY AT VINCENNES.

Vincennes, Dec. 31, 1840.

The congregation is steadily though slowly increasing. Since my last report an eligible lot has been procured, and there is evidently a strong desire to commence the erection of a church in the spring: this, however, will depend on my success

in raising funds abroad. If we are assisted to any reasonable extent, we may count upon the speedy erection of a suitable building; if not, the vestry will hardly feel warranted in attempting it. Bishop Kemper arrived here on the 22d inst., it being his fifth visit to my parish during the present year, an evidence, not only of his devotion to the great work he has in hand, but also evincing his interest in a station of much importance to the cause of the Church in the West. The Bishop confirmed nine persons, making in all twenty-two confirmed in eight months in this infant parish.

I have the pleasure to state that fourteen dollars have been collected for Domestic Missions, a small sum it is true, but the earnest of a right feeling on the part of a grateful people.

Families, 17; Baptisms, infants, 3, adults, 2; confirmations, 9; communicants, lost by removal, 1, present number, 21; Sunday school, teachers, 9, scholars, 70.

FROM THE REV. CHARLES PRINDLE, MISSIONARY AT TERRE HAUTE.

Terre Haute, Jan. 1, 1841.

In my closing report of the year, I have little more to say than that I am still laboring at this place amidst some discouragement; but the present darkness may be an indication of brighter moments in the future. Were it in our power to procure a comfortable and convenient place of worship, where I could stand to call around me a little flock of Christian people, I should have but few misgivings in regard to the success of long and continued labors. But the attainment of such a place seems at present impossible. Or were there more here to bear the interest of the Church at the throne of grace, I should then feel that my hands were strengthened. For the last five weeks we have worshipped in the house of the Congregationalists—the minister being absent at the East. I trust that this opportunity of bringing the services of the Church before a greater number of the inhabitants, will be the means of wearing away some of the prejudices, which, there is reason to believe, have heretofore existed in the minds of many.

Our Sunday school is still flourishing and interesting, containing an average attendance of sixty scholars. I have baptized one infant. That the Lord will clothe me with wisdom and humility, with perseverance and holy zeal in his cause, is my earnest prayer.

FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW ALBANY.

New Albany, Jan. 4, 1841.

We have had a sale for the benefit of the church, by the ladies, amounting to something over \$200—quite a help in our indebted state; and on New-Year's night my congregation generally paid me a visit, as also other friends, making what they call a bee, that is, leaving presents, a custom which the pastor at least can find no fault with, and which being closed with religious exer-

cises, can be made profitable and pleasing to all. This sale, and the bee together, having drawn somewhat largely on a poor parish in debt for their church edifice, have interfered with a plan I had formed of making a collection for the Domestic Committee on Epiphany, a day I hope which will be improved in that as well as in other ways throughout the Church. I told the congregation yesterday, that I would invite some contributions in return for the nursing care this parish has experienced for four or five years. I wish I could report a more interesting state of religion in the congregation, and that many were seeking the salvation of their souls.

I have felt it my duty to conform strictly to the rubrics in introducing the ante-communion service. I also wear the surplice, and observe the festivals and fasts in their order, and hope for the blessing of God on what I think we may ever ground a good hope—the humble subjection of individual views to the decision of the Church, where no conscientious scruples can be pleaded.

I want very much some German Prayer Books and Catechisms, as I hope to do something for the benefit of the Germans, several families already attending the Church.

On Epiphany I have engaged to give a missionary lecture, and it is my aim to build up a church of sound believers, humble Christians and consistent Churchmen. Is not the end to the glory of Jesus, and may we not then hope for his presence?

The past year has been one of trial to all the West, and my share has not been greater than that of others; but the Lord has been with me, and the reflections of the past year console me in view of the present.

Families, 28; baptisms, infants, 6; communicants, added, 6, removed, 2, present number, 35; Sunday school teachers, 15, scholars, 100.

MICHIGAN.

FROM THE REV. M. HIRST, MISSIONARY AT DEXTER.

Dexter, Dec. 22, 1840.

Since my last report I have been in a great measure prevented from the performance of public duties by a severe and protracted sickness. I was brought down to the gates of death, but God in mercy

“Prolonged the kind reprieve,
And props this house of clay.”

And I am again permitted to preach to the people the unsearchable riches of Christ. The interest in our worship continues to be sustained, and two persons have become candidates for confirmation.

FROM THE REV. JOHN A. WILSON, MISSIONARY AT PONTIAC.

Pontiac, Dec. 26, 1840.

I have discharged my usual duties regularly without interruption from sickness, or any other cause. I have baptized three

infants, and received two to the communion of the Church, one for the first time, the other from another denomination. Our house of worship is not yet finished. I had hoped it would be, but it is a great undertaking for so few. It will be completed, I apprehend, by the first of April.

FROM THE REV. C. B. STOUT, MISSIONARY AT CLINTON.

Clinton, Dec. 28, 1840.

Another year is almost closed—the third of my missionary labors—and with its flight have departed the ransomed spirits of some of our friends, as we humbly trust, to a better world, whom God has made me instrumental in leading to Christ; for which his holy name be praised! During a period of three or four months of the sickly season, appearances were discouraging; but they have recently assumed a more healthful and pleasing aspect, and my heart has been cheered with evidences of success in the cause of the Redeemer. God has blessed his word, making it effectual in the conversion of some souls to Christ. Thus have I new encouragement to persevere in my calling, and hope to continue to sow the seeds of the Gospel, relying on the Spirit of all Truth to cause it to spring up and bring forth fruit unto everlasting life. Thanks be to his name who has thus far enabled me, in the midst of trials and difficulties, to stand a watchman on the outposts of Zion, “holding forth the word of life.”

Allow me in this report to insert a part of a most touching communication recently received from a “mother in Israel,” now sixty-eight years old, a resident of Northern Indiana, (where I formerly performed missionary duty,) with the hope that it may interest the feelings of some kindred spirit who has the means of furnishing the writer with a copy of your paper, or some other periodical of the Church.

“The Church in this vicinity is almost extinct—no one comes to her solemn feasts. In——, previous to the rector’s illness, she seemed to be putting on her ‘beautiful garments,’ but this trying event has darkened her prospects, and she now sits like a forlorn widow in her weeds. My heart mourns in secret, and I utterly despair of ever enjoying the stated services of the Church: all the privations of a new country sink into nothing in comparison with this. My best wishes to your parochial charge, and when you bless them, ‘bless us, even us also.’ Please make my best, my heartfelt wishes to——, and accept of as much for yourselves. When I think of you all, and the privileges you enjoy, above what can ever be realized in this country, the tear demands a passport, and I pay the willing tribute. When your leisure will permit, mail me some periodical of the Church; this is all my poverty allows me to ask.”

Mothers in the Church! the writer of the above has seen the palmy days of prosperity in the eastern States. Will you not remember her?

Since the date of my last report, my public services have all

been in this parish, with the exception of one, each, at Manchester, Tecumseh, Adrian, and Jackson. Three children have received baptism. One communicant has been added, by removal into the parish, and we have lost one by removal out of it, and one, (the lady to whom I referred in my last as then very ill,) by death. There will be several persons confirmed when the Bishop visits us, which will be soon, Providence permitting: two or three of the number, it is believed, have recently "passed from death unto life."

FROM THE REV. DARIUS BARKER, MISSIONARY AT JONESVILLE.

Jonesville, Dec. 30, 1840.

Since my last report, I have entirely recovered my health, and have been enabled to perform a larger amount of labor than heretofore. I have usually officiated three times on Sunday, besides several lectures in the course of the week, and riding some twenty or thirty miles every week. In addition to services performed in this place, I have officiated in Homer, morning and afternoon, for six Sundays; in Albion, five times, twice in Clarendon, three times in Litchfield, once at Tecumseh, in exchange with the Rev. Mr. Lyster, once in Adrian, and once in Woodstock. Two have been added to the communion; three have been baptized—one adult and two infants.

There was a time during the sickly season, that the congregation was very small, and the prospects not very flattering. But recently there has been a good increase in the congregation, and a greater interest taken in the gospel and the Church. Our chapel was tastefully decorated with evergreens on Christmas, and the general feeling decidedly in favor of the Church. But what is more pleasing, the house was crowded with attentive hearers, and the number of communicants more than double the number we have ever had at any one time in this place. Another pleasing aspect of things is, the youth are less disposed to seek pleasure in vain amusements, and are more given to thought and serious inquiry—in short, the prospects of the Church are, on the whole, more encouraging than they have been at any time since I have been in Jonesville.

I pray that I may not be disappointed, but that after a labor of more than two years amid sufferings and privations, I may reap an abundant harvest of souls. I trust in the almighty power of Him who hath said that he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

FROM THE REV. W. N. LYSTER, MISSIONARY IN LENAWE AND WASHINGTON COUNTIES.

Springville, Lenawe Co., Jan. 1, 1841.

There has been, during the last quarter, no interruption of my labors, notwithstanding political excitement, and much discouragement from weather and roads, which of late, (especially on

a number of Sundays,) were disagreeable in the extreme. Our congregations have been respectable,—in some instances quite large; and several persons at my stations have, for some time past, been in readiness (spiritually, I trust, as well as professedly,) to approach the table of the Lord.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS.

Grand Rapids, Jan. 26, 1841.

The church has been opened for Divine service twice on each Lord's day, with one exception, and on Christmas eve and Christmas, and also occasionally on a week day evening. One has been added to the communion. The prospects of the Church are favorable; all but three or four of the pews in the church have been rented.

Besides the duties performed at the Rapids, I have officiated at Ionia, five times, at Kalamazoo, four times, at Ada, once, and at Paris, four times. On my return from Kalamazoo, I visited Griswold Mission, and at the request of my Rev. Brother, and also of the Indians, I addressed them. This station, so far as I can judge, is highly prosperous. The Rev. Mr. Selkrig is laboring among them very assiduously. The Indians have now about forty acres of land cleared, and most of it under cultivation. A few years I trust will see them a civilized, an industrious, and a Christian communion.

MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

Augusta, Jan. 1, 1841.

I consider myself as having entered upon my duties as the missionary at this station on the 1st of October last. The situation of the Church here I found to be very much as I had expected, from frequent opportunities of previous acquaintance with its circumstances—affording good opportunity to labor with good hope of success in gathering a large and prosperous congregation; but requiring, in order to this, much and patient, persevering effort—since among the numbers inclined toward the Church from various causes, were very few, probably not more than six or eight, who had been much accustomed to our order and worship. I am happy to say, that thus far all is encouraging and prosperous beyond my most sanguine expectations. Our place of worship is the court-house—a very commodious and convenient building, which we hope not to be obliged to occupy beyond the next summer. The number of families that may now be considered as attached to our congregation is 33; and this number is constantly increasing. The present number of communicants is 19. There are attached to the Sunday school, 8 teachers, 41 scholars.

A very severe, but through God's great goodness short attack of sickness, prevented my officiating on the second and third Sundays in November, but services were had and well attended,

the excellent chief justice of the state acting, by my request, as lay-reader. I have performed, besides morning and evening services on Sundays, an occasional Sunday night service, service on the day appointed by the civil authority for the annual thanksgiving, and on Christmas day. I have also performed occasional services, as on Christmas eve, and in administering the Lord's supper to the sick in two instances, by request of the rector in a neighboring parish, he being yet in deacon's orders. Appointments are also made in my own parish for meetings during the week for religious conversation and biblical instruction, which are well attended, and help to make the people familiar with, and more attached to the Church, as well as sensible to the importance of true religion. A meeting is also held on some secular evening of every week, by "all gentlemen friendly to the Church," to consult its interests in this place. This too is productive of good.

FOREIGN.

CONSTANTINOPLE.

JOURNAL OF REV. H. SOUTHGATE. (*Continued from page 54.*)

Aug. 18. Had a visit from a native Christian, whom I formerly knew and loved as an humble and devoted follower of the Saviour. He is one of the few whom I have met that seem to have attained to degrees of religious knowledge uncommon among their people, who are men of prayer, and love the study of the word of God. I have traced the progress of these individuals with the deepest interest and anxiety. In every instance the result has been delightful and instructive. I have seen them, when first brought to the knowledge of the truth as it is in Jesus, animated with irrepressible ardor for the salvation of their countrymen, and eager to abandon the Church, which seemed to them, from their elevated point of vision, utterly corrupt and dead. I have seen them forming among themselves a separate meeting, and devising plans for seceding from their communion and raising a dissenting sect. With some of them I have labored for hours together to dissuade them from a design, of which the least evil consequence would be to separate them from their people, and thus to destroy their usefulness. Unfortunately they had received the great truths of the Gospel without having learned the obligation of christian unity; and I have trembled lest the ardor of their feelings should impel them to a course, which might prove ruinous both to themselves and to the Church. Happily, however, in the good providence of God, they were prevented from carrying their designs into execution, until their views had become enlarged and sobered by time and experience. Now how great is the change! I have had from the mouths of those with whom I was most conversant, an entire renunciation of the opinions which they formerly held. Said one of them to me, "I am now convinced that we were wrong.

I now see that it would have been sin for us to have discarded the authority of those whom the Lord has placed over us; and that our only hope of usefulness is in remaining in our Church and among our people. I intend, when the first opportunity offers, to go to my Bishop and ask his forgiveness for several acts of disobedience to him of which I was formerly guilty; and hereafter I hope to attempt nothing for the good of my people but with his sanction." Said another to me, "Leaving the Church is out of the question. My only desire now is to prepare myself for usefulness in it." Another remarked, "I confess that I do not see things now as I did formerly. At first I thought that it was utterly impossible for me to remain in my church. But now I see that much which I thought to be superstition, and even idolatry, appears so only because it is a dead form with the multitude. Let the Spirit of the Lord descend upon the Church, and what now seems empty and trivial ceremony will become significant, impressive, and holy." I will allude here, as an illustration of this beloved brother's remark, to the *sign of the cross*, which is universal among the Eastern Christians. I will not say *in general*, lest I affirm what I do not know, but, undoubtedly, *in numerous instances*, the making of this sign is a mere act of superstition. It is supposed to have some magical power of warding off evil, and is regarded as, in itself, meritorious. And yet who would wish to see it discontinued among these Christians? Certainly not we who have retained it in one of our most solemn rites. It can hardly be doubted that it is of apostolic origin, and if not, it certainly was introduced in the best and purest age of the Church. It was the ancient profession of faith, the memento of the cross on Calvary. It was the glory of the Christian, as the outward sign which distinguished him from the heathen around him, and he that openly made it, did thereby confess Christ crucified, and bid a welcome to the sufferings that such a confession might bring upon him. So is it now in these lands, where Mohammedanism, the arch enemy of Christianity reigns, a mark and pledge of our most holy faith, which all the virulence of tyranny and persecution has not been able to suppress. We do not, therefore, feel that our duty is done if we merely abstain from warring against the custom. We say rather (for this is a point upon which these Christians often inquire) that we highly esteem it. We wish only to teach its primitive and spiritual use, and to make it the occasion of pointing the inquirer to the Lamb of God who taketh away the sins of the world.

I might add other testimonies to those which I have already adduced in favor of our conservative system of labor. But these will suffice. I cannot, however, forbear to add a reflection to which they lead. The views which I have recorded are those of men who know far better than we the feelings and prejudices of their people. They are views also to which they have been brought by experience and sober judgment. They have, as it

were, been forced into them contrary to their first impressions. Nor have they, in imbibing them, lost any of their former zeal for the improvement of their countrymen. On the contrary, it is in part their holy ambition to labor for Christ among their people which has led them to the adoption of these views, for they see in them the only ground upon which they can hope to be permanently and largely useful. Four of them are preparing, in one way and another, for their labor of love, and upon these principles they expect to conduct it. What then is to be our course? Can we prosecute or countenance a system of effort any less conciliatory and peaceful than theirs? Can we attempt to impart even religious knowledge without interposing those safeguards against dissension and schism, which were never more needed than when minds partially enlightened are aroused from their spiritual apathy to a sense and love of divine truth? Is it for us strangers and foreigners, and still more is it for us as members of the Catholic Church, to break a single bond of union which now preserves any one of the communions of the East in one body, and by unguarded, promiscuous, and unauthorized instructions, create a spirit of jealousy and strife? To avoid these evil results, each Church of the East must be elevated *en masse*, and this can only be done through their own clergy. Any one who understands the constitution and condition of the churches of the East, knows full well that whatever stand the clergy take, it is the stand of the Church. They alone, and not as among us in combination with the laity, are the representatives of the Church. So far as they advance, the Church advances, and when they stop the Church stops. The only effectual action upon the Church, therefore, is through them, and any system of labor which does not recognise this principle, can embrace only a very limited field of action, and can cultivate that only at the risk of sowing the tares of jealousy, dissension, and strife, among the wheat of religious truth. It can only reach the few solitary individuals whom circumstances may bring within its influence, and its labors among these may at any moment be interrupted by the suspicion and opposition of the clergy. On the other hand, if the clergy themselves are first approached and made to feel the necessity of imparting instruction to the people, (a necessity imposed by the increasing popular demand for education, by the danger of their seeking for it from other quarters, if their own spiritual rules will not bestow it, and by the certainty of their being proselyted to other communions unless they are taught in their own church,) if, I say, the bishops and other clergy are made to feel all this, they may be induced to put their own hands to the work, and then it will become promising and prosperous indeed. Instead of being confined to a few, it will embrace the entire Church, and instead of occasioning discord and schism it will be prosecuted by those who are every way interested to maintain the integrity and unity of their communions. While I thus argue for direct and inti-

mate intercourse with the clergy, I would not deny that a powerful influence may be exerted upon them, by presenting to their eyes a specimen of the labors in which we wish to see them interested. A system of christian education in active operation, though, at first, on a limited scale, would present in its results an argument which the spiritual rulers of the people would hardly resist.

In such circumstances, can we hesitate as to the path of duty ? What is best, we are bound to attempt ; results belong to God. But I own I feel a stronger confidence in his blessing, when I reflect that by this course we are promoting that peace and love which his divine word enjoins upon us, and are strengthening that unity which it was the chief solicitude of the Saviour, in his last hours with his disciples on earth, to inculcate and urge upon his followers.

Sept. 19th. A friend has just presented to me a copy of the Book of Common Prayer of the Church of England, in Hebrew, published in 1836, by the London Society for Promoting Christianity among the Jews. The translation of the English Liturgy into foreign tongues is one of the most interesting signs of the times. A new translation in modern Greek, edited by the Rev. Mr. Leeves and Professor Bambas, has been recently published, and, judging from the characters of the editors, must be a valuable work. A translation in ancient Greek already exists, and I have reason to believe that, ere long, others in Armenian and Arabic will be undertaken. I am informed that the new translation in modern Greek has a note prefixed, declaring that it is not issued for the purpose of procuring its adoption by those for whom it is intended, but simply to convey information with regard to the institutions and worship of the English Church. The precaution is perhaps a necessary one, and the catholic and fraternal character of the design, is in admirable contrast with the movements of the other great representative of Episcopal Christianity in the West. I could fill pages with proofs of the proselyting and schismatic character of the efforts of the Church of Rome among these Eastern Christians. Indeed, the simple fact that she has raised a communion of seceders out of every one of these churches, affords sufficient evidence of the nature of her design, and the deep animosity which these seceders are taught to cherish towards their own mother churches, shows how far she is from deserving the name of Catholic. A truly Catholic missionary acts a very different part. He recognizes in the Eastern Communion, the great outlines of the primitive Church, and though he beholds the ancient form encumbered with corrupt and unauthorized appendages, he discovers beneath it the great fundamentals of christian truth. He does not, therefore, consider himself as authorized to attempt the subversion of the churches, but wishes only to behold them restored to their former simplicity and purity. He does not assail them with virulence and denuncia-

tion, nor encourage their members directly or tacitly to forsake them. He labors with patience, and in the spirit of christian conciliation and charity. For the sake of his Master, he endures the reproaches of ignorant and prejudiced men, who, without inquiry, are ready to suspect his motives and repel his advances. To save the body of Christ from dissension and schism, he is willing to labor with extreme caution and circumspection, and to wait with long-suffering faith for the fruit of his toils.

Sept. 22. Last night the birth of the Sultan's first son was announced by the roar of cannon from various points along the Bosphorus and the Golden Horn. Shortly before my arrival, the birth of his first born, a daughter, was celebrated by festivities for several days, and the rejoicing is not likely to be less on the present occasion which has given him a son and an heir to his throne. The Sultan himself is a young man of about eighteen. His beard has grown since he commenced his reign, a year ago. In personal appearance he is slender, and his face is deeply marked by the small-pox. His health is said to be infirm, and one would judge the same from the sallow hue of his complexion. In public he appears very much at his ease, and, judging from the single instance, in which I have had a near view of his features, the expression of his face indicates mildness and good nature. His talents are said not to surpass mediocrity, while his only surviving brother, several years younger than himself, is commonly reputed to be a boy of extraordinary promise.

The young Sultan has commenced his reign in the midst of storms. His accession to the throne was preceded, only a few days, by the defeat of the Turkish army at Nizab; and the interior of Asiatic Turkey has since been in a state of the wildest commotion. At the present moment, affairs have assumed another aspect. Mohammed Ali, the powerful Pasha of Egypt, has been declared a rebel and a traitor, and his office has been given to another. Pashas are appointed for the whole of Syria, which has long been under the jurisdiction of Mohammed Ali. The English and Austrian fleets are on the Syrian coast ready for the commencement of hostilities, which are now daily expected. Mohammed Ali, on the other hand, is fortifying his naturally strong position in Egypt, with the greatest diligence, while he has a powerful army in Syria under his son, the famous warrior, Ibrahim Pasha. Opposed to him are the forces already mentioned, and others on their way from England. The mountaineers of Lebanon are said to be ripe for insurrection. Nearly twenty thousand Turkish troops are gathering on the coast of Syria, and a legate of the Russian Emperor, has just offered the land forces of his master for the service of the Sultan, whenever he shall choose to call for them. The issue who can divine? Even yet war may be prevented by some unforeseen turn in Egyptian or European diplomacy. If not, it would seem, however desperate may be his struggle, that Mohammed

Ali cannot long withstand the combination which is formed against him. But whatever may be the event, it will doubtless prove one of the great links in the chain of Providence, by which the infinite purposes of the Almighty are to be fulfilled. These lands are now the seats of the most wonderful changes that are working in the world, and our hope is, that out of them all, the long-afflicted Church in the East will come forth in freedom, purity and renovated life. For this end let constant prayer arise from every portion of our blessed Zion, and let every heart and hand be active in pouring back the light, which first shone upon us from these Eastern climes.

TEXAS.

FROM THE REV. C. S. IVES.

Matagorda, Dec. 4, 1840.

Visit to Austin. I have recently returned from a visit to our seat of government, made by the advice and consent of the vestry, and for the purpose of regaining my health and strength, lost by a run of intermittent fevers. I was much gratified with my visit, and added much to my knowledge of the Republic. I found the country exceedingly interesting, and much more densely populated than I had supposed. There are many towns and settlements on the banks of the Colorado River, between Matagorda and Austin, where an *itinerant* missionary of the Church could do great good, and where the gospel can be preached to the people in no other way. The city of Austin contains a population of not far, I should judge, from a 1,000 persons. Among these I found several communicants of the Church, several families who have been educated in it, and also a very friendly feeling towards it among the members of other denominations. No denomination has yet a minister there, nor have they public worship at all, except during the session of congress, when one of the chaplains preaches every Sunday in the senate chamber, where any who choose can attend. I spent one Sunday there, preached all day, administered the communion, and baptized one adult (a lady) and two infants. I have never witnessed a stronger desire for the ministrations of the gospel, nor have ever seen more apparent interest and gratification in a congregation, from the services of the Church, than I witnessed in Austin. There is a large number of children in the place, but no school, except a small one for girls, and no Sunday school. I do not hesitate to give it as my opinion, that Austin is by far the most important unoccupied field in Texas for the missionary operations of the Church. Oh then, that some clergyman, whose piety would secure the confidence and affection of the people, whose talents and learning would challenge their respect, and who would be willing to teach the young, would go to Austin. It is a most beautiful location, and one, as regards health, where I would as soon trust my family, as in New-England. *None*, however, who are not "able to teach

others, and who are not *willing* to "endure hardness," as good soldiers of Jesus Christ, should, as missionaries, set their faces towards this new, neglected and despised country.

The church building. The frame of our church is up and almost covered, and is to be completed, so far as the materials sent from New-York are concerned, by the first of March. I have already written you that 600 acres of land have been given us by A. C. Horton of this place, towards the erection of our church, and that two builders have undertaken, for this land and 200 dollars in cash, to put up the building. A painter of this place offers to paint the building for the cost of the paints, generously offering his labor gratis. There are now 50 families in this place, 36 of which attend the services of the Church, and 14 do not attend worship at all. The individuals who attend church amount to from 150 to 200.

Moral change at Matagorda. I have witnessed some changes from sin to righteousness since I have been laboring here, and although numerically small, yet when I reflect upon the tone of moral feeling, and the standard of moral action when I came, I consider these few changes speak louder than five times the number in the same population in the northern states. But the blessing of God on my labors is not only to be told by the conversion of individuals, but also by the general change in public opinion, in the tone of moral feeling, and in the standard of moral action among the people. When I came here not a few scouted at public worship, ridiculed the idea of a future state, and were not afraid to blaspheme the name of the great God. The grog-shop and the gambling house were kept open, and generally frequented, on the Lord's day. Public opinion and public feeling are changed. They are decidedly in favor of a decent observance of the Lord's day, and it is now better observed here than in any town I have ever known at the South. The uniform expression of the place is, that there has been, during the last two years, a great change in feeling and morals. Now there is not a gambling table, nor a professed gambler in the place. On the Lord's day, I hear men, who, when I came, laughed at religion, and ridiculed the scriptures, fervently lift up their voices in the worship of God, and one such has brought his whole family forward to baptism. I spend much time in visiting from house to house, and such intercourse gives me opportunity to press home, upon individuals, the truths of the gospel in such a way as can never be done from the pulpit. From this intercourse, and my labors generally, or from some other cause, there is growing up in the place a general interest and attachment to the Church among those not educated in it. All the children in the place, with few exceptions, are with me from Monday morning to Sunday night. In my day school they kneel down and join their young voices to mine in the devotions of the school; on Sunday they are with me as the superintendent of their Sun-

day school, and attend the services of the Church with an interest which they would feel under no other circumstances than in thus being with their teacher throughout the week. And here is my Christian nursery, and my principal hopes of deep and permanent usefulness. I preach but once on Sunday, (in the morning,) although I uniformly, when in health, perform both the morning and evening service. Part of the time, however, since I have been here, I have preached twice on Sunday, and I intend the coming year to preach in the afternoon to the negroes.

FROM THE REV. BENJ. EATON.

Galveston, Feb. 8, 1841.

Notwithstanding the weather since my arrival has been most inclement, I have preached three times in Houston, and six in Galveston. The congregations, all things considered, were as large as I could expect. The prospects of the Church, in my opinion, are, at present, something brighter at Houston than they are here; but from the situation of this town it must in a few years be of more importance in every respect than any other in the Republic. There are perhaps upwards of fifteen communicants at Houston, three or four of whom are males; but here I have found as yet but one male, and four female members of the Church. There is also more, though I cannot say much interest in religious matters manifested by the people of the former than here. I hope, however, that before long, things will wear a less discouraging appearance, and that God will so dispose the hearts and minds of this people, that a large and pious congregation may be established amongst them in both towns. I have been elected Rector by each vestry, and, in order to be as extensively useful as I can, have made a temporary arrangement to which all parties here have cordially agreed. It is, to divide my time between the two towns, residing in each two weeks at a time. On the Sundays when I may be absent from either, lay-reading will be kept up by respectable men. Steam-boats run every week between the cities, and the trip is generally made in nine or ten hours. The depreciation of Texas money, over-speculation, and other causes, have caused among the people of this country, almost incredible distress. I have never been in any place where money was so scarce as it is here. The congregation of Galveston will be almost totally dependant, not only for means to erect a building, but also, for some time, for the entire support of their pastor on friends abroad, and the situation of the Church in Houston is but a shade better. As respects myself, I have been most uncomfortably situated, having been as yet, obliged to stop at expensive and disagreeable public boarding-houses. I have suffered more, during the last three weeks, from destitution, of what we regard in the States as common conveniences, than during the same number of years at any former period of my existence. I hope, however, to be able to procure on my return to Houston, a room

which I can convert into a study, and to which I can retire from the mixed company with which I am now frequently obliged to mingle.

SANDWICH ISLANDS.

EXTRACT FROM A LETTER OF P. A. BRINSMADE, ESQ., AMERICAN CONSUL AT HONOLULU, APPLYING FOR AN EPISCOPAL CLERGYMAN TO OFFICIATE AT THAT PORT.

Honolulu, Aug. 3, 1840.

The Rev. Jno. Diell, a most estimable man, who has occupied the post of chaplain of the American Seaman's Friend Society for seven years, is now compelled, by disease on his lungs, to retire from his duties; and at the same time, I am informed by the Corresponding Secretary of the Society, that the finances of the Society are too much reduced and embarrassed to afford the prospect of the establishment being sustained by its patronage.

The institutions of religion which have grown up under the auspices of that Association I regard however as indispensable; and it occurs to me that an arrangement may be made with that Board, by the Episcopal Church, by which the property in the chapel and dwelling-house should be surrendered to the care and use of an Episcopal chaplain. A considerable proportion of the support for such a clergyman might be obtained here—say six hundred dollars, or half his salary, exclusive of house rent. An equal amount would then be required from the Church. Can a man of suitable qualifications be found? You will know what I mean, when I say we want an accomplished, evangelical clergyman. A man of thorough education, commanding intellectual capabilities, and of practical piety, would find here warm hearted friends and efficient coadjutors.

The following extracts and remarks, furnished by the Secretary of the A. S. F. Society, will throw additional light upon this application.

'We are made up,' (Mr. Brinsmade remarks,) 'of different countries, different education, and different religious predilections, and the probability, indeed the certainty is, that a greater number would be interested in the doctrines, discipline, and forms of the Episcopal Church than of any other. I should have every confidence that an Episcopal clergyman of well cultivated, intellectual and social powers, and of devoted evangelical personal piety, would be more successful in the work of the Gospel here, than one of any other denomination. I believe, furthermore, that the Episcopal Church in the United States, might be always relied upon for a steady and efficient support in supplying any deficiency that might be felt after all that could be done here. A man that would be acceptable and useful to the community of foreign residents, would be a man who would keep a vigilant look out for the moral interests of seamen, and would meet all the views entertained by your Society in the establishment of this chaplaincy, and I doubt not it

would fully comport with your objects to contribute towards the support of such a man, though he should be an Episcopalian, the use of the house erected for Mr. Diell.'

"Such are the views of Mr. Brinsmade in relation to this subject, and knowing as you do the character of the man, you will know how to appreciate them. The Episcopal Church service is already introduced into the Seamen's Chapel, at Honolulu, for after it was ascertained last summer that Mr. Diell could not resume his labors, Mr. Brinsmade commenced reading the Church service and a sermon on every Sabbath.

The funds of our Society at this time are low, and we should find it difficult to support a chaplain at Honolulu; but if an Episcopalian of proper qualifications can be found, and any churches or individuals in your communion will pledge themselves to aid us in this work, I doubt not but our Executive Committee would act immediately in favor of an appointment."

MISCELLANEOUS.

CHURCH AT MATAGORDA.—The following extracts are from an address of John Delap, Esq., at the laying the corner-stone of the new church. "It is in the memory of several now present, that years ago, the inhabitants of Matagorda whose opinions were of any value, anxiously wished for a minister of the Gospel to reside among them, in whom the sentiments and affections of the people could concentrate. That wished for consummation has been fully realized. We have here among us, our highly-esteemed friend, the Rev. C. S. Ives, in an eminent degree possessing all the qualities so anxiously desired. In the general discharge of his clerical duties he gives universal satisfaction. Kind and affectionate in his address, evincing so lively an interest in the welfare of each family in our city and vicinity, that every man considers Mr. Ives not only his spiritual adviser, but his personal friend. Did we search the new world and the old, it is doubtful if a clergyman could be found so peculiarly suited to the inhabitants of our city as my reverend friend. Who, in this community, has been visited with sickness and pain, and has not ample cause to recur, with grateful feelings, to the bland and affectionate visits of Mr. Ives? Was it with a long and gloomy face that he entered the chambers of the sick? No—cheerful, yet grave; animated, yet subdued; his countenance beamed with genuine Christian benevolence; he reconciled the patient to life, and prepared him for death. Of all those whom it pleased Providence to visit with sickness in the past summer, no one owes a larger debt of gratitude to our reverend friend than the humble individual who now addresses this meeting." ***

"Does any man deny the being—the existence of God—and consequently a state of future rewards and punishment? And can that man be thoroughly trusted for the honest performance of public duties? He is bound *merely* by human laws—these he

may evade. Look back to the great, the good, the religious men who, in a neighboring Republic, wrested their freedom and independence from one of the most powerful nations in modern times! What was George Washington? A truly religious man. What gave force to the immense military talents he possessed? The consciousness of the justice of his country's cause, and that consciousness based on genuine religion. Let our rulers and our citizens follow the religious example bequeathed to us by the founders of the Republic of the United States of America, and, like that nation, Texas will become great and respected.

"In our civil capacity," said Mr. Delap, "we have already experienced the important advantages of the introduction of a regular form of religious observances. Self respect has been followed by respect for the persons and opinions of our neighbors. The Sabbath day is decently observed. No more drunken broils in our streets. We can meet on 'change, in our social or commercial capacity, without the annoying interference of intoxicated ruffianism. I am proud to hear the approving observation of strangers on our present gentlemanly, orderly, moral and social condition."—*Churchman*.

PROCEEDINGS.

DOMESTIC.

Feb. 1, 1841. Stated Meeting. The Rev. Dr. McVickar was called to the Chair.

On the report of the Committee on Northern Missions, Franklin Mills, Ohio, was recognized as a station, and the Rev. Orin Miller appointed its missionary. The appropriation at Boston, Ohio, was limited to the first of April next.

A plan of operations in reference to funds was adopted.

Feb. 15, 1841. Stated Meeting. The Rt. Rev. Dr. Onderdonk took the Chair.

On the report of the Committee on Southern Missions, the Rev. A. E. Ford was appointed missionary at Key West.

The Rt. Rev. J. Kemper, D. D., Missionary Bishop, was requested to preach the triennial sermon before the Board of Missions at the triennial meeting during the session of the next General Convention, and the Rt. Rev. W. H. De Lancey, D. D., Bishop of Western New-York, to be his substitute.

FOREIGN.

Feb. 2, 1841. Stated Meeting. In view of the present exigencies of this Committee, and the serious consequences to be apprehended in the missionary operations abroad, unless the Church at large realize the importance of more efficient pecuniary aid, it was resolved, that a missionary meeting be held (with the consent of the rector) in St. Thomas' Church, in this city, on Sunday evening the 14th inst., in order to lay before this

community the pressing claims of this department for prompt and liberal relief.

Mr. Aldis, in consequence of greatly increased duties at the bank, signified his intention of early relinquishing his duties as Treasurer of this Committee, and a special committee was appointed to nominate a successor.

I N T E L L I G E N C E .

KEMPER COLLEGE. We have the pleasure of giving our readers a view of Kemper College at the end of the present number. This Institution had its origin in the necessity which the first missionary Bishop of our Church early felt, of providing for religious and theological education, within the bounds of his mission. A lasting debt of gratitude is due to its early benefactors in this city, who took the first step in its erection, by a contribution of \$20,000. It has since been further aided by its friends, both in this city and in Philadelphia; and all now feel that their most sanguine expectations as to its present and prospective usefulness, are being more than realized.

As at present organized, it embraces two departments, the grammar school, and the college classes. The course of instruction is as extensive and thorough as that of any of our best colleges. The faculty consists of the President,* a Professor of the Latin and Greek Languages, an acting Professor of Mathematics, an acting Professor of Rhetoric and Belle Lettres, a Teacher in French, and three Prefects. The number of students is now more than forty. In the government, attempt is made to combine kindness, watchfulness, and firmness, and as far as possible to make the discipline of the Institution such as a judicious and pious father would exercise over his sons at home. Of recitations, conduct, and attendance on all appointed exercises, a daily record is kept, and stated reports are sent to parents. Thus far, the system has been successful beyond expectation. Order, diligence, and punctual attendance, have been secured.

The position of the Institution is well chosen. It is healthy. It is pleasant. Near the city of St. Louis, in the centre of the great valley of the Mississippi, it is easy of access at all times, and from almost any distance; and is surrounded by a country

*The Rev. S. A. Crane, to whom we are indebted for most of the facts contained in this article.

rapidly filling up with an enterprising population. The advantages possessed by an Institution thus situated, must be seen by all; and, soon, when its benefits begin to be felt by the people of the West, it may confidently look to them for support.

At this time, aid, immediate aid, is needed to relieve the Institution from debts incurred in the erection of the buildings. This indebtedness is \$4800; and about one fourth of the sum must be provided for in a few days, and the remainder in a short time. For the sum necessary to relieve the Institution from this debt, attention is anxiously turned to the friends of the College at the East.

We have been permitted to make the following extract from a letter just received in this city, from the Secretary of the Board of Trustees: "As the revenue of the College is from date about \$1000 more than the actual expenses, and as with a proper supply of furniture we have good and proper accommodations for 150, or more; after the above debt is liquidated, no further calls need be made on those friendly: while on the contrary I believe that the surplus receipts, after another year, will allow of the gradual improvement of the farm, and extension of the buildings."

One leading object of the founders of this Institution was the education, in all its parts, of young men for the Christian ministry; and there are now within its walls several who are humbly looking forward to that sacred calling. The wisdom and necessity of this design will be seen from the fact, admitted by all, that, to have an efficient ministry in the West, that ministry must be taken from, and educated in, the midst of its own population. Steps have already been taken to secure the services of an able Theological Professor, who it is hoped will not decline the overtures that have been made to him. This third and chief department, when fully organized, will be a most efficient agent in extending the blessings of the Holy, Catholic, and Apostolic Church throughout the immense regions of the West. It is in this point of view that its claims upon Atlantic Christians are strong, and may be pressed with the hope of abundant success.

MISSIONARY NOTICES, (DOMESTIC.)—The Rev. A. E. Ford, has been appointed missionary at Key West, Florida; and the Rev. Orin Miller, at Franklin Mills, Ohio.

BISHOP POLK.—The Rt. Rev. Dr. Polk, was at Van Buren, Arkansas, on the 25th of January. He had visited Little Rock, and found there a good state of things. The congregation bids fair to be strong, and to exercise a good influence on the rest of the state. At Pine Bluff, he found also the prospects more favorable than he anticipated. He had likewise visited Fayetteville, (to which the Rev. Mr. Scull has recently been assigned;) and regards it as one of the most important stations in the state. Bishop Polk, had been at Fort Gibson, in the Indian country, and had visited some of the chiefs of the Cherokee nation. He was to proceed from Van Buren, which is on the Arkansas river near the western line of the state, through the Choctaw nation, to Fort Towson on the Red river, and thence down that river to Louisiana.

In reference to Arkansas, Bishop Polk, says, “we are very much in want at all the stations, of Sunday school books and tracts, and other books explanatory of the doctrines of the Church. Can we not appeal through the Committee to the Churchmen of your city for aid in behalf of the perishing in the wilderness?”

BOARD OF MISSIONS.—The Rt. Rev. Dr. Kemper has been requested to preach the sermon before the Board of Missions at the triennial meeting in October next, and the Rt. Rev. Dr. De Lancey to be his substitute.

WESTERN INDIANS.—The Rev. Solomon Davis, of Duck Creek, Wisconsin, has accepted his appointment to visit and explore the Indian Territory with reference to the establishment of a mission among the Indians, and will set out on his journey on the opening of the navigation.

TEXAS.—The Rev. Benj. Eaton reached Galveston on the 14th of January,—and has since visited Houston, preaching at both places. He has been elected rector of the parish at each place, and will divide his time for the present between them. He found at Galveston, a Methodist and Presbyterian minister, and two Roman Catholic priests, the latter proposing to build churches at Galveston, Houston and Austin, during the year. The Rev. Mr. Ives has visited Austin, (200 miles inland,) and urges the claims of the capital of Texas upon the attention of the Church, as a missionary station. The corner stone of the church at Matagorda was laid, (as stated in a private letter) with

suitable services, on the 14th Oct. (For an extract from one of the addresses on the occasion, see page 84.) Bishop Polk has kindly yielded to the earnest solicitations from Matagorda, and proposes to consecrate the new church, the latter part of March, leaving New Orleans, for that purpose, by the 15th. It may be readily conceived that the occasion will be one of much interest.

REV. DR. BOONE.—The continuance of ill health has compelled Dr. B., on the repeated advice of his physicians, to leave Batavia for Macao. The anticipated absence of six months, it is believed, will enable him to decide upon the expediency of continuing his labors or of returning to this country; and at the same time enable him to make such observations as his health may permit, as to the prospect for future missionary efforts in China. Mrs. Boone accompanies her husband, and through the kindness of other missionaries, the pupils hitherto under Mr. Boone's care continue to receive instruction during his absence. Mr. and Mrs. B. left Batavia about the 1st of Oct., and after spending three days at Singapore, sailed again for Macao.

SANDWICH ISLANDS.—Seldom has a more interesting application come before the Committee, than that for an Episcopal clergyman to be resident at Honolulu. The rising importance of the place, the desire of the foreign residents (about 40 families) for the services of the Church, the large amount of shipping to be visited and supplied with the Scriptures, Prayer Books, &c., for use during their long voyages—the fact that on the failure of health in the previous chaplain, the service of the Church had been actually commenced by the American Consul, a pious member of another denomination, and the pledge that one-half the needful expense (in all \$1200 per annum,) and a chapel and parsonage would be provided on the spot, are sufficient evidence that the labors of a missionary of our Church would be appreciated and sustained in that group of Islands now under the influence of the Gospel. Though, for evident reasons, such a measure may not fall within the province of the Foreign Committee, the appeal, it is hoped, may receive a cheerful response from some clergyman who may be prepared to enter upon this field, depending for his support upon some special provision in his behalf. Should it receive no answer, it will at least bear testimony to the increasing call upon the

Church, from various parts of the globe, to engage far more efficiently in the work assigned to her in the command of the Lord.

A MISSIONARY MEETING, in aid of the Foreign Department, was held in St. Thomas' Church, N. Y., on Sunday evening, the 14th Feb. The object of the meeting was stated by Bishop B. T. Onderdonk, who presided. He adverted to the pressing deficiency of funds, and alluded particularly to the African mission,—a mission justly dear to the Church at large,—for which a large amount had recently been required. The Rev. Dr. Milnor then delivered an appropriate address, setting forth the exhausted state of the treasury, and the present condition of the several missions, alluding to the desire of the Committee to increase the number of missionaries at Mardin, Texas, and West Africa. The Rev. Dr. Eastburn followed and touched upon the motives, which should animate the followers of Christ in their efforts to extend the blessings of the Gospel, even though the immediate fruits should not be so manifest as some might hastily anticipate. He spoke of the seen results of the Christian ministry at home, as comparatively far short of the efforts and labors of the ministering servants of Christ, and urged that this was considered no reason for closing our churches. The Rev. Mr. Haight alluded (as a member of the Domestic Committee) to the harmony existing between the two Committees in all their operations. He urged a liberal contribution to the object of the meeting, and spoke of the inadequate pecuniary support in every branch of the efforts of the Church, for the promotion of the glory of God, in the salvation of the souls of men. He traced this short-coming to a want of right views and feelings in Churchmen—views commensurate with the immense importance of the object, and such as we shall one day have, if permitted to stand with the Redeemer around the throne of God.

The meeting was fully attended, and the fruits, it is believed, will not be confined to the pecuniary gifts of the evening, which amounted to \$400, increased subsequently by \$250 more.

TREASURER OF THE FOREIGN COMMITTEE.—Mr. Aldis having resigned, in consequence of greatly increased duties at the Bank, Dr. John Smyth Rogers, has been appointed Treasurer. His address on all business connected with his duties, as such, will be at the Mission Rooms, 281 Broadway.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th Jan. to 15th of Feb., 1841.

DIOCESE OF NEW-HAMPSHIRE.	
Concord, St. Paul's Church, - - - -	40 00
Portsmouth, St. John's Ch., Missionary Society, - -	22 00— 62 00
DIOCESE OF VERMONT.	
Bellow's Falls, Emanuel Ch., "Ladies' Circle," - -	50 00— 50 00
DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Ch., Missionary Association, - -	11 99
Greenfield, St. James' Church, offerings, - - - -	10 00
Salem, St. Peter's Ch., "Ladies' Circle," - - - -	30 17— 52 16
DIOCESE OF RHODE ISLAND.	
Providence, Grace Ch., Missionary Society, (for Arkansas, \$3)	200 00
Warren, St. Mark's Church, a gentleman, - - - -	50
Woonsocket, St. James' Ch., offerings, \$35; Sunday S. \$3 75,	43 75— 244 25
DIOCESE OF CONNECTICUT.	
Branford, Trinity Ch., collection \$7 12; Sewing Society, \$5,	12 12
Bridgeport, St. John's Ch. offerings, \$25; Sewing Society of Mrs. Malepar's Golden Hill Seminary, half, \$10, - -	35 00
Bristol, Trinity Ch., offerings, - - - - -	11 00
Cheshire, St. Peter's Ch., offerings, \$3; a Physician's fee, taken on Sunday, \$2, - - - - -	10 00
Derby, St. James' Ch., - - - - -	21 30
East Haven, Christ Ch., Christmas offering, - - - -	10 50
Greenwich, Christ Ch., collection, - - - - -	27 00
Nangatuck, St. Michael's Ch., - - - - -	8 50
Northford, St. Andrew's Ch., Christmas offering, - -	10 50
Ridgefield, St. Stephen's Ch., contribution, - - - -	10 26
Roxbury, Christ Ch., collection, - - - - -	2 02
Waterbury, St. John's Church offerings, for Church at St. Charles, Missouri, \$25; for Indiana, \$25, - - - -	50 00
Westport, Christ Ch., collection, \$3; from a lady, \$2, -	10 00
Woodbury, St. Paul's Ch., collection, - - - - -	12 00— 230 20
DIOCESE OF NEW-YORK.	
Fishkill Landing, St. Ann's Ch., collection, - - - -	43 25
Little Falls, Emanuel Ch., collection, - - - - -	10 00
Newburgh, St. George's Ch., \$28; "a daughter of the Church," \$10, - - - - -	38 00
New-York, St. Bartholomew's Ch., part of collection, -	146 00
St. George's Ch., offerings of S. S. Class No. 5, St. Peter's Ch., collection, \$56; a friend, \$2, - -	2 00
Young Men's Ed. and Miss. Soc., qr. payment, -	187 50
Potsdam, Trinity Ch., contribution of a few young ladies, -	11 64
Tompkinsville, St. Paul's Ch., collection, - - - - -	7 50
Individuals, Mrs. Chbborne, \$3; Mrs. Nicholson, \$2; Mrs. E. McCrae, 10; a lady, for Bishop Kemper's Mission, \$3, -	20 00— 523 89
DIOCESE OF WESTERN NEW-YORK.	
Homer, Calvary Ch., from four communicants, \$4; by a lady on a visit there, \$1, - - - - -	5 00
Niagara Falls, ——— Ch., collection, - - - - -	7 00
Rochester, St. Luke's, part of annual collection, (for Illinois, \$14; for Missouri, \$11; for Maumee City, Ohio, \$5,) - -	130 00— 142 00
DIOCESE OF NEW-JERSEY.	
Burlington, St. Mary's Ch., Epiphany offering, - - - -	50 00
Chew's Landing, St. John's Ch., Mr. Bateman, - - - -	5 00
Jersey City, St. Matthew's Ch., a member, - - - -	5 00

New-Brunswick, Christ Ch.,	- - - - -	6 50
Paterson, St. Paul's Ch., collection,	- - - - -	20 00
Perth Amboy, St. Peter's Ch.,	- - - - -	4 00
Individual, "J. W. H." quarterly, two thirds,	- - - - -	16 67— 107 17

DIOCESE OF PENNSYLVANIA.

Erie, St. Paul's Ch., Licut. J. H. Simpson, and Lady, half,	- - - - -	4 50
Freeport, Trinity Ch., donation of a member,	- - - - -	4 00
Leacock, Christ Ch.,	- - - - -	3 00
Lower Dublin, Emanuel Chapel, a communicant,	- - - - -	5 00
Pequa, St. John's Ch.,	- - - - -	3 00
Philadelphia, Miss Allen, annual subscription, half,	- - - - -	1 50
Christ Ch., Missionary Association, semi-annual, for salary of missionary at Boonville, Mo.	- - - - -	125 00
Evangelists' Ch., from the Sunday School,	- - - - -	30 00
Trinity Ch. Fem. Juv. Miss. Soc., for Bishop Kemper's Mission, \$9 79; Male do. for do. \$3,	- - - - -	12 79
Pottsville, Trinity Ch., collection,	- - - - -	17 50
Wellsboro', St. Paul's Ch., (a diocesan Missionary station,)	- - - - -	7 00
Individual, "E. P. J." for Illinois,	- - - - -	50— 213 79

DIOCESE OF DELAWARE.

Middletown, St. Ann's Ch., New-Year's off. \$8 80; a friend, \$2 91,	- - - - -	11 71
Smyrna, St. Peter's Ch.,	- - - - -	4 29— 16 00

DIOCESE OF MARYLAND.

Baltimore, St. Paul's Ch., \$250; for Ch. at Richmond, Ind., \$50,	- - - - -	300 00
Calvert County, Christ Ch. Parish,	- - - - -	20 00
Cambridge, Christ Ch., from the Bible Class,	- - - - -	50 00
Frederick, All Saints' Parish,	- - - - -	67 00
Georgetown, D. C., Christ Ch. S. S., \$20; individuals, \$70,	- - - - -	90 00
St. John's Ch., collection,	- - - - -	13 00
Hagerstown, St. John's Parish Fem. Miss. Association,	- - - - -	58 00— 598 00

DIOCESE OF VIRGINIA.

Albemarle Co., Walker's Par., Walker's Ch., contributions,	- - - - -	40 00
Augusta Co., Staunton, Trinity Ch., monthly collections, \$25; Christmas offering, \$30,	- - - - -	55 00
Caroline Co., St. Margaret's Parish,	- - - - -	5 00
Clarke Co., Wickliffe Parish, Berryville,	- - - - -	20 00
Fairfax Co., Alexandria, D. C., Theological Seminary,	- - - - -	25 00
James' City Co., Williamsburgh, Bruton Parish,	- - - - -	35 00
Norfolk Co., Norfolk, St. Paul's Ch.,	- - - - -	55 00
Portsmouth, Trinity Ch., collection,	- - - - -	10 00
Spottsylvania Co., Berkeley Par., St. John's Ch.,	- - - - -	5 00
Fredericksburgh, St. George's Ch., \$4 25; John Gray, Esq., annual, \$100; others, \$2 50,	- - - - -	106 75
Individuals, a friend, \$2 50; Miss E. E. Bruce, \$15; Harriet Scott, \$1 50; Mr. Guy R. C. Allen, \$4,	- - - - -	23 00— 379 75

DIOCESE OF SOUTH CAROLINA.

Beaufort, St. Helena Parish, contribution,	- - - - -	247 37
Charleston, Missionary Lecture, \$34 23; Epiph. off. at do., \$16,	- - - - -	50 23
Charleston, St. Michael's Ch., off. \$31; a member, for Tenn. \$50,	- - - - -	81 00
St. Philip's Ch., contribution,	- - - - -	210 00
St. Stephen's Ch., Female Bible Class,	- - - - -	40 00
Columbia, Trinity Ch., contribution,	- - - - -	170 00
Greenville, Christ Ch., contribution,	- - - - -	35 00
Prince George's Parish, Wingaw, offerings,	- - - - -	14 50— 848 10

DIOCESE OF GEORGIA.

Macon, Christ Ch.,	- - - - -	50 00— 50 00
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DIOCESE OF KENTUCKY.

Jefferson County, St. Matthew's Ch.,	- - - - -	12 00
Lexington, Christ Ch., collection,	- - - - -	89 00
Louisville, Christ Ch., (for Ch. at New Albany, \$10,)	- - - - -	61 25— 162 25

DIOCESE OF OHIO.

Gambier, Harcourt Parish, Mr. H. Richards, \$5; Mr. E. H. Pierce, half, \$2,	- - - - -	7 00
Mount Vernon, St. Paul's Ch., collection,	- - - - -	40 00

Steubenville, St. Paul's Ch., Christmas offering, - - -	15 00	
Troy, Trinity Ch., contribution, - - - - -	28 50—	90 50
DIOCESE OF INDIANA.		
Jeffersonville, St. Paul's Ch., (a missionary station,) - - -	8 00	
Lafayette, St. John's Ch., a young girl, - - - - -	5 00	
New Albany, St. Paul's Ch., (a missionary station,) - - -	4 00—	17 00
DIOCESE OF ILLINOIS.		
Pittsfield, St. Stephen's Ch., (a missionary station,) - - -	2 00—	2 00
DIOCESE OF LOUISIANA.		
New-Orleans, Christ Ch., contribution, - - - - -	500 00	
St. Paul's Church, - - - - -	110 00—	610 00
DIOCESE OF MISSISSIPPI.		
Columbus, Christ Ch., Lieut. B. M. Randolph, - - - - -	5 00—	5 00
MISSOURI.		
Boonville, — Ch., (a missionary station,) contribution, - - -	7 00	
Fayette, — Ch., (a missionary station,) contribution, - - -	10 00	
Fulton, — Ch., (a missionary station,) - - - - -	15 00	
St. Louis, Christ Ch., collection, - - - - -	137 81	
St. Paul's Ch., (a missionary station,) collection, - - - - -	40 81—	210 62
		<u>\$4,614 68</u>

Total contributions since June 15, \$17,869 79.

Total payments since June 15, \$20,799 51.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from Jan. 15th to Feb. 15th, 1841.

MAINE.		
Portland, St. Stephen's Ch., monthly concerts, - - - - -	\$30 00—	30 00
MASSACHUSETTS.		
Boston, St. Paul's Ch., Miss. Assoc., \$40; do. S. sch. (bal. of \$30; for the year 1840,) for support of four children in Africa, \$50, - - - - -	90 00	
Grace Ch., Sund. school contributions for support of ten children at Miss. sch. Africa, (\$20 each per ann.)	100 00	
A Lady, - - - - -	5 00	
Bridgewater, John Edson, - - - - -	5 00	
Cambridge, Simon Greenleaf, LL D., - - - - -	10 00	
Greenfield, St. James' Ch., offerings, one half, - - - - -	10 00	
Salem, St. Peter's Ch., Ladies' Sewing Circle, \$30 17; Miss Rust, for support of pupil at African Mission, \$15, - - - - -	45 17—	265 17
RHODE ISLAND.		
Providence, Grace Ch., Missionary Society, - - - - -	2 00—	2 00
CONNECTICUT.		
Branford, Trinity Ch., collection, (in part,) - - - - -	5 00	
Bridgeport, St. John's Ch., - - - - -	25 00	
Golden Hill Seminary, (Mrs. Malepar's.) Sewing Circle, - - - - -	10 00—	40 00
NEW-YORK.		
Delhi, Charles Marvin, for Athens, - - - - -	5 00	
Flushing, St. George's Church, collection, fourth Sunday after Epiphany, - - - - -	41 54	
New-York, St. Bartholemew's Ch., ann. coll., (in part,) - - - - -	100 00	
All Saint's Ch., annual contribution, - - - - -	145 44	
Missionary meeting at St. Thomas' Ch., 14th February, \$182 05; for Africa, \$217; China, \$1, Thomas Otis, Esq., \$100; S. Brown, \$50; Two Friends of Missions, \$100, - - - - -	400 05	
	250 00—	942 03

ACKNOWLEDGMENTS.

WESTERN NEW-YORK.			
Cazenovia, W. K. Lathrop, - - - - -		19 00	
Owego, St. Paul's Ch., - - - - -		1 13	
Rochester, St. Luke's Ch., \$80; for Africa, \$20, - - -		100 00	111 13
NEW-JERSEY.			
Amboy, St. Peter's Ch., - - - - -		4 00	
Newark, J. W. H., quarterly, (one third,) for Africa, - - -		8 33	12 33
PENNSYLVANIA.			
Erie, St. Paul's Ch., Lieut. Simpson and Lady, U. S. A., (one half,) - - - - -		4 50	
Philadelphia, St. James' Ch., Bee-hive Association, - - -		100 00	
St. Paul's Ch., African Missionary Society, and Female Bible Class, for support of pupil at Cape Palmas, - - - - -		30 00	
Miss Allen, annual subscription, (one half,) - - -		1 50	
Leacock, Christ's Ch., } from Rector and members, - - -		9 00	
Piqua, St. John's Ch., }			
Pittsburg, St. Andrew's Ch., - - - - -		100 00	
Wellsborough, (Diocesan Miss. station,) St. Paul's Ch., - - -		7 00	252 00
DELAWARE.			
Middletown, St. Ann's Ch., \$5 35; A Friend, \$1 65, - - -		7 00	7 00
MARYLAND.			
Baltimore, Christ Ch., Sunday offerings, for African Mission, \$42 50; school at Cape Palmas, \$8 75, - - -		250 00	
D. H., - - - - -		25 00	
Calvert Co., Christ's Ch., Parish, - - - - -		20 00	
Chestertown, Chester Parish, for Africa, \$63 58; Sunday sch. of do. for support of Clement Jones, Cape Palmas, \$20, - - -		83 58	
Frederick, All Saint's Parish, - - - - -		45 25	
Hagerstown, St. John's Parish, Miss. Assoc. for 1840, (half) - - -		58 00	481 83
VIRGINIA.			
Berryville, Wickliffe Parish, - - - - -		10 00	
Fredericksburg, St. George's Ch., Infant School, \$6; Miss Agnes Gray, for school at Athens, \$0; for African Mission, \$10; Miss C. Hall and relatives, \$2 50, - - -		28 50	
Norfolk, Christ Ch., Mrs. J. M. Steed, for Geo. Carraway, at Cape Palmas, \$20; George S. Carraway and family, for Enoch Lowe, at Cape Palmas, \$20, - - - - -		40 00	
Richmond, Mrs. E. A. Bruce, \$15; Harriet Scott, \$1 50; G. R. C. Allen, \$2, - - - - -		18 50	
Staunton, Trinity Ch., monthly collections, - - - - -		25 00	
Children of the Union Benevolent Society, - - - - -		4 25	126 25
SOUTH CAROLINA.			
Beaufort, St. Helena Parish, (\$10 for Africa,) - - - - -		210 00	
Charleston, St. Philip's Ch., for Africa, \$45; China, \$10; Mardin, \$5, - - - - -		60 00	
St. Stephen's Ch., Monthly Miss. Lecture, - - - - -		11 41	
St. Michael's Ch., - - - - -		18 95	
Columbia, Trinity Ch., - - - - -		70 00	
Winyaw, Prince George's Parish, - - - - -		4 50	374 86
MISSISSIPPI.			
Columbus, Lieut. V. M. Randolph, - - - - -		5 00	5 00
OHIO.			
Gambier, Mr. E. H. Pierce, \$2; Mr. Sawyer, \$6, - - - - -		8 00	
Granville, Rev. A. Santord, for Africa, \$5; China, \$5, - - -		10 00	
Steubenville, St. Paul's Ch., Christmas offering, - - - - -		15 00	33 00
KENTUCKY.			
Louisville, Young Ladies of Rev. C. H. Page's Seminary, towards support of Gabrielle S. Page, at Cape Palmas, - - -		4 00	4 00
			\$2,884 60
Total since 15th June, 1840, \$11,198 09.			

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